

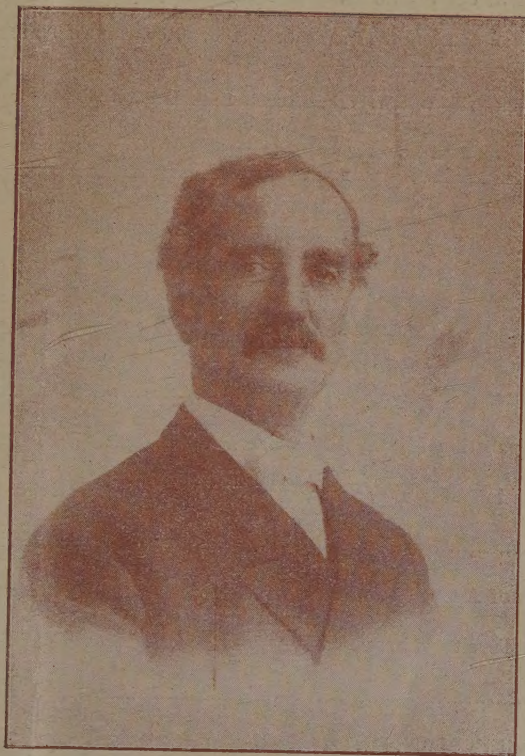
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THE KOREA MISSION FIELD



REV. ALLEN F. DECAMP

EDITOR: "THE KOREA MISSION FIELD"

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CONTENTS.

General Subject, PAST SOLUTION OF INITIAL PROBLEMS.

Editorial Notes.....	3
Korea's Preparation for the Bible	<i>J. S. Gale, D.D.</i> 4
The Preparation of the Worker, or Why I became a Missionary.....	6
.....Eight Statements from Missionaries.	6
The Genesis of Agencies and Missions in Korea.....	Eight Presentations. 10
Division of Territory between Presbyterian and Methodist Missions...	18
..... <i>Rev. C. D. Morris.</i>	18
The Evangelist's Method.....	<i>An Evangelist.</i> 20
✓ God's Touch in the Great Revival.....	<i>Rev. R. A. Hardie.</i> 22
Propagandas,—(A) The N. Presbyterian, (B) The Australian	25
The Children's Page	<i>The Editor.</i> 28
Notes and Personals	29

THE KOREA MISSION FIELD.

VOL. X

JANUARY, 1914

NO. 1

EDITORIAL NOTES.

The Federal Council during its meeting in September last, expressed the wish that every third number of "The Korea Mission Field," should be largely devoted to the discussion of some pressing missionary problem. With a view to preparing the way for such procedure, clearing the decks for such action, it has seemed to us fitting that first of all we shall glance gratefully backward, and refresh our minds and hearten our spirits by noting how "the good hand of our God has been upon us" in this Korean endeavor hitherto. Our thought is well expressed in John Newton's lines, which were so dear to the heart of W. T. Stead, who went down with the Titanic, viz. :—

"His love in time past
Forbids me to think,
He'll leave me at last
In trouble to sink,
Each sweet Ebenezer
I have in review,
Confirms His good pleasure,
To help me quite through."

Therefore, the initial number of our magazine for 1914 is devoted to a consideration of the general subject, "The Past Solution of Initial Problems." The preparation of the Korean people for the Bible. The preparation of the missionary, or "Why I became a foreign missionary?" The genesis of the Missions and Agencies in Korea. The Partition of the territory. The Evangelist's Method. God's Touch in the Great Revival. The Propagandas.

If we are asked—Why write about things that are well known? We answer. This magazine is not prepared for missionaries, primarily. Besides, the majority of our missionaries now, are not pioneers. We prepare this periodical primarily for our constituents in home lands—and *not* for those best informed, but rather for the average church member at home, in the hope of more deeply and broadly involving him in a loving concern for Foreign Missions.

We much regret that for some reason we were unable to secure a statement of the beginnings of the "Canadian," the "British Evangelistic," and the "Oriental" Missions, and also of the "Young Men's Christian Association." We are sorry also, that other "Propagandas" have not come into our hand. Doubtless the left-overs will find place in the next number of "*The Korea Mission Field*."

We are introducing as a new feature a "Children's Page." Our warrant for this is the Master's word, "Of such is the Kingdom of Heaven." With regard to the picture on the front cover of this number the editor begs to say that really he is a modest man, and that but for the suggestion of our business manager, Mr. Gerald Bonwick, and for his very cordial offer to assume all responsibility for the same, it never would have occurred to us to place the likeness there. And now may God abundantly bless us all, and make 1914 the best year of our lives, hitherto.

General Subject,—PAST SOLUTION OF INITIAL PROBLEMS.

KOREA'S PREPARATION FOR THE BIBLE.

It would seem as though Korea had fallen within the circle of prophetic vision when we consider the marked preparation she has shown for the coming of the Word of God.

I shall mention five points specially noticeable.

First: The Name for God—*Hananim*, meaning The One Great One, the Supreme and Absolute Being, suggesting the mysterious Hebrew appellation "I am that I am." *Hana* meaning *One* and *Nim*, *Great*.

Our Saxon word "God" used in the plural and applied to heathen deities had to be adjusted greatly before it could serve the desired end. The Greek '*Theos*' like the Japanese *Kami* was applicable to many so called deities also *Sang-je* of China, it being but the highest of many personalities. But *Hananim* strikes at once a note to which other names labour to attain and arrive at only after a lengthy period of service.

The Character *Chon* 天 *God* or *Heaven*, being an exact equivalent in Chinese of the Korean name *Hananim*, brings us into accord with those who use *Chon-ju*, so that to-day we can claim union in our appreciation of the wonderful appellative by which Korea stood ready to welcome the coming of the Bible.

Second: By the Associations and characteristics that Korea attributes to the One God.

How greatly Jupiter of the West fails in acts, in moral virtues, and in dignity to suggest the God of the Hebrews: so far also, falls short the Eastern Ok-whang Sang-je. But let me give you the translation of a few passages that have been handed down through a thousand years of time (coming from China it is true, in the first instance, but none the less Korean to-day) that deal with *Hananim*, translating the name in each case by God.

"The man who does right God rewards, the man who does wrong God punishes."

"He who obeys God, lives; he who disobeys Him, dies."

"Where is God that He can hear so well? So vast is the universe, I wonder! Still, when I come to think of it, it is not a question of height or of distance, God is in the heart."

"Secret words that men whisper to one another, God hears as a clap of thunder; and the dark designs plotted within the inner chamber, He sees as a flash of lightning."

"When a man's measure of wickedness is full, God takes him away."

"When one through wrong doing, wins great renown, do not be anxious about it, for if he is not killed by his fellow man God will deal with him."

"When you sow cucumbers you reap cucumbers, when you sow beans you reap beans, the meshes of Gods fishing net seem very wide, yet none of us shall ever escape through them."

"Life and death are ordered of God, so also are riches and poverty."

"God never made a man without supplying his need."

"The hidden wickedness of the heart is what we need to fear; for God's eyes, like wheels, turn seeing everything."

"Flowers bloom, and flowers fall,

"Men have hopes, and men have fears,

"All the rich are not rich all,

"Now have the poor just only tears.

"Men cannot pull you up to Heaven,

"Nor can they push you down to hell,

"God rules, so hold your spirit even,

"He is impartial, all is well."

Third: By the conditions under which Korea lives.

Customs, habits and usages common to those of Scripture are found to a remarkable degree in the hand of the Hermit. Listen: Is the dragon seen there? So is he here. Did bad kings rise up and oppress the people? So did they here! Were there devils in those days that pestered and be-dogged the footsteps of men? So are there here. Did they labor to cast them out? So do they here. Did they say go in peace there? So do they here. Did their new year fall toward spring time? So did it here. Was the 15th day of the 1st moon a date never to be forgotten? So was it here. Did they sacrifice there? So do they here. Did they were long robes girt about with a fancy girdle? So did they here. Did they put off their shoes when they touched holy ground? So do they here. Did they go forth to meet the bridegroom? So do they here. Did they take up their beds and walk? So do they here. Did the mourners go about the streets? So do they here.

When Western Worlds are illimitable distances removed from the kind of life found in the Scriptures, Korea sees herself one with the Bible in the common walks and ways of men and so prepared to appreciate the times of Abraham, Isaac and Jacob, as well as those of Peter, James, and John.

Fourth: By her exaltation of Literature.

Literature has been everything to Korea. The literate was the only man privileged to ride the dragon up into the highest heaven. The scholar could not only look at the king but could talk with him. The

pen was master of the sword. Could you but read or intone or expound the classics you might materially be dropping to tatters, but still the world would wait on you, listen regardfully and show honor. Many an unkempt son of the literate has the writer looked upon with wonder to see him receive the respectful and profound salutations of the better laundried classes. Korea is not commercial, not military, not industrial, but is a devotee of letters. She exalts books, and so the Book of all books finds its pathway prepared, and as by a kind of prophetic prescience, a welcome accorded which is perhaps greater than that seen in any other part of the world.

Fifth: By Virtue of its simple and efficient Script.

The East elsewhere has offered but a poor reception to the agent of the Bible Society when we regard the question of general ability to read on the part of the masses. The Nearer East and India with their Arabic and Sanscrit and other complicated forms of writing have made no provision for the way faring man. China more than all, sails complacently with her literary ideals touching the Sky, while the poor, and the unlettered live on the bones of rumor hearsay and superstition.

Korea, by what prophetic instinct we know not, prepared 466 years ago a simple form of writing, so that the old and the poor, the toil worn, the prisoner, the hidden wife and mother, the slave behind the mill, the butcher, the baker, the hat mender, the water-carrier, the bean-curd peddler, the sorcerer, the witch-wife, the less than no man, all might read. To-day among successful church workers are those who never had a day of schooling in their lives. King Sejong's simple Alphabet has served as a medium for the transmission of the Scripture and the Land of the Hermit has been put into touch with all the familiar stories clear down from Eden to the Sea of Galilee.

Thus, has Korea prepared the way for the glad reception of the Bible, by her special name for God, by the attributes ascribed to Him, by the associations of every day life, by the place accorded to literature, and by her easy and comprehensive form of writing. It means something for the past, wider in significance we hope, than what is measured by the narrow compass of this Peninsula.

These things have combined to help focus attention upon the Bible and to make it the first book widely received in the native Script.

J. S. GALE.

THE PREPARATION OF THE WORKER, OR WHY I BECAME A MISSIONARY.

When about eighteen years of age I was converted and after that time I tried in what ever way I could to do some work for the Lord. At the age of twenty-three I was called to preach. This call came not from man, but as I believed at the time and still believe, from the Lord. To me, a call to preach meant also a call to prepare to preach. My first act of obedience to the call was to begin the study of such

subjects as I could and at the same time continue in the business by which I earned my daily bread. This meant work in the day and study at night. This I continued to do for several months till a way was opened for me to go to school; I hastened to walk in this way, and soon found myself in school where all my time might be devoted to study.

It was while in College that Mr. Robert, E. Speer came to our Trinity, College, North Carolina, in the interest of the Student Volunteer Movement. Up to this time I was quite sure of my call to preach, but had never felt that I had any call to the foreign field. In the first meeting which Mr. Speer held with the students he presented the needs of the foreign field declaring, that the least one could do was to think seriously on the subject. After the service had closed a small group of young men remained, and while talking to Mr. Speer I said: "Mr. Speer, I would go to the foreign field but I have no call." He flashed his eyes upon me and said: "Have you a call to preach?" I answered, "yes." "How do you know?" said he. I replied by saying "I know I have a call to preach, my conviction is clear." His countenance, which to this time had been stern as a judge, relaxed, a smile came over his face and he said: "Where? in North Carolina?"

I went out from that meeting thinking of my call and trying to define its geographical boundaries, but for the life of me I could not find it within the bounds of North Carolina; nor even within the broad confines of the United States. From that hour, my call to preach was a call to preach where the need was greatest. The greatest need was in the foreign field. So to make a long story short, that night I signed the Student Volunteer Pledge, and that is how I came to be a missionary.

J. ROBT. MOOSE.

Soon after our engagement wife and I were walking home from church talking of what my life work should be. We had both been born in godly homes and although both our fathers and my mother had died when we were children, their influence had had its effect, and our main consideration was how we could be most useful to the world. We decided that few men had more opportunities and influence for good than Christian physicians, and it was decided that night that I should study medicine. The first year I was in medical college the Rev. John Foreman made a visit to our college Y.M.C.A. in behalf of the Student Volunteer Movement. As he pointed out how much greater was the need for medical men in the foreign mission field than at home, it was perfectly plain to me that if I were going to practice medicine where "we could be most useful" it must be in the foreign field. I volunteered that night, and when the matter was presented to my sweetheart, the logic of the situation appealed to her as it had to me. Before I had finished my course in medicine, we learned through the Missionary Review of the World of the recent opening to missionary effort of the Hermit Kingdom, and feeling that the need for medical work could not be greater in any other field than in this newly opened one, my wife and

I decided to volunteer for this field. We are increasingly thankful for the way He has led us.

R. A. HARDIE.

I believe I became a missionary in answer to the prayers of my father and mother, and because of their expressed desire and expectation that I should choose this as my life work. My parents are missionaries in Korea, and I was born on the mission field. The earlier years of my life were spent here and I learned then to love the people and to look upon this country as home. When I went to the United States to receive my education, I went hoping and expecting to return, and during the nine years of my life in America this hope and expectation remained unchanged. I am very thankful that I have been permitted to return here, for it is my desire to so use my life that it may count most effectively for God.

BESSIE HARDIE.

One day I read in a book entitled "Western Women in Eastern Lands" something of the awful conditions and needs for medical missionaries in heathen lands. I was at once deeply impressed with the fact that some physician ought to go. I undertook to find a physician who would undertake it. I wrote to several whom I knew and talked with others, but none were impressed with the idea of going to a foreign land for missionary purposes. My failure to find a physician, whom I could interest in mission work, was an acute surprise to me, and then it dawned on me like a flash, that I ought to go, notwithstanding all the obstacles which at first appeared to be in the way. My conscience told me distinctly what I ought to do, and I never had any peace of mind until I offered myself unconditionally for service, wherever it was thought best I should go.

The result is I am a Medical Missionary in Korea.

NEWTON H. BOWMAN, M.D.

When I was a freshman in Allegheny College, a traveling secretary of the Student Volunteer Movement gave a talk urging the duty of worldwide service. I was strongly moved and signed the volunteer pledge. Being distrustful of myself, I told God that if He opened the door, I would take it as evidence that He wanted me on the Mission field. But I had my part to do: I maintained a constant interest in missionary affairs. Still, I dreaded to go.

One dark, stormy night when I was a senior in Drew Seminary, a Voice seemed suddenly to say, "Go over to President Buttz's house and tell him that you are called to the Mission field." I wanted to procrastinate but the command was imperative, so through the dark and rain I went to the president's house and calling him out of his study told him that I felt God wanted me to be a foreign missionary. A few days later I met him in New York, and without my solicitation he took

me into the office and introduced me to one of the Missionary Secretaries who said after some examination, "We have been looking for a young man to go to Korea and you answer the requirements; can you be ready to go soon?" I had thought I was called to India, but the door was open to Korea and God's will manifestly revealed, so for more than fifteen years I have been a Korea missionary.

WILBUR C. SWEAKER.

A few weeks after entering College I joined a "mission study class," and there the study of the life of Isabella Thoburn first stirred my heart along the line of missionary work. Later, the testimony of a young woman who had heard the call made me ask myself the question, "are you willing" and the answer was a decided 'No.' The same question repeated itself so often I was tired of hearing it. I sang, "I'll go where you want me to go, dear Lord—except across the sea—I'll be what you want me to be—except a missionary," until I felt it to be mockery, and I stopped singing that song, and one by one many other songs of consecration dropped from my list.

During the following summer before leading a missionary meeting I settled the question in this way, I'd be a missionary if the Lord called me, but I hoped He wouldn't call. I felt happy, and returned to College very soon to be almost scared out of my senses on hearing a Secretary was coming to organize a Volunteer Band. I spent many uneasy days before and after her arrival, but one day at the noon hour, I made the decision which drove every fear of mission work from my heart and joined the new band.

Years passed before graduation; Circumstances so changed that I felt at times I scarcely knew His will, and before I applied to the Board I wanted to know for myself. I applied for a school at home, all the time telling the Lord I'd do His will if I knew it. Before the contract was made, a Korean young man came to my house and asked if I would go to Korea. I said little to the man that night but to the Lord I said, "That must be the leading, I'll go," and within two weeks I was under appointment to the land where I now deem it a blessed privilege to serve! Its a happy life out here.

JEANNETTE WALTER.

Why did I become a missionary? Briefly, because I could not help it, and against a strong natural inclination: yet, that way lay for me the path of duty.

Thought and experience had convinced me how much I myself needed Christ's Gospel; the conclusion that others in other lands also needed Him, I could not avoid. As little could I successfully escape from the sense of an obligation resting on me to obey the command given by Christ to those who would be his disciples, that they should go into all the world with his Gospel.

Doubts about my missionary calling I had, but once and again

were those doubts dissipated by that overwhelming saying of our Lord, put to the test, "He that willeth to do God's will shall know."

When I became finally willing to go abroad, then I knew for certain that way lay God's will for me: and....."Our peace is in His will."

AN AUSTRALIAN MISSIONARY.

When a girl, to be a missionary, to me meant the final step in consecrating my life to God. So I prayed I might be *willing* to be a missionary, but never to be one. College did not affect my attitude deeply, I was interested in mission work but not vitally. One afternoon a missionary dropped into a class I was teaching. I had barely met her the evening before. After school she asked me to walk with her to the station and on the way said, "Will you come and teach in my school in China!" Nothing could have taken my breath away, more. She said, "If it were a sacrifice I would not ask you." I did not believe that—then, but I promised to think it over.

Something inside said "you're going," but I was not at all anxious to be a missionary. Yet I knew I could not say "*my* Father" if this question was not faced squarely and honestly. A college professor had said, every Christian who had no adequate reasons for not being a missionary, was called to go.

That I was too young, did not know enough or feel capable of doing the work, and that I was not in close enough touch with God, certainly seemed like very "adequate reasons." My home had been broken up a month before. I spent two miserable weeks thinking and praying, and came to the only decision which seemed honest to me, which was, to send in my application and leave it with the mission board to decide as to my qualifications.

There was a quiet within after that, and later, at a great student conference came a real desire to go, and joy that I had been counted worthy.

OLIVE FAWCETT PYE.

THE GENESIS OF AGENCIES AND MISSIONS IN KOREA.

THE BRITISH BIBLE SOCIETIES IN KOREA.

The first effort as far as we know to reach Korea with the Scriptures was by a Rev. Mr. Thomas representing the National Bible Society of Scotland who came over in a Chinese junk with a large stock of Chinese Scriptures which he distributed among traders and others on the West Coast of Korea in the year 1865. In 1866 he returned on the "General Sherman" with the object of circulating the Scriptures but was murdered with the crew of that vessel at Pyeng Yang.

In 1875 the Revs. John Ross and John McIntyre of Newchang, with the aid of Koreans who had gone into Manchuria, began a translation of the New Testament from the Chinese into Korean.

In 1881 the British and Foreign Bible Society refunded to Messrs. Ross and McIntyre the monies they had expended on Korean translation work and published 3,000 copies of St. Luke and St. John. These books were circulated along the Yalu and among Korean merchants who traded with Moukden.

In 1883 Korea was attached to the North China agency of the British and Foreign Bible Society, under the care of the Rev. E. Bryant as agent. In the same year Soh Sang Yun, who had assisted Messrs. Ross and McIntyre in the translation of the Scriptures, was appointed as a Colporteur to his fellow country men and was sent into Korea to reach the Capital, if possible. He was able to do this and was in Seoul when the American Missionaries arrived in 1885. Thus began the first colportage by Koreans for Koreans which has been so signally blessed of God in the years that have come and gone.

In 1887 the National Bible Society of Scotland and the British and Foreign Bible Society published in Japan a translation of St. Mark's Gospel made by Drs. Underwood and Appenzeller.

In the same year Dr. Ross' translation of the New Testament was published by the British and Foreign Bible Society in Moukden.

The Rev. E. Bryant, agent for Korea of the British and Foreign Bible Society, visited Korea in March of 1887. He landed at Fusan and visited a depot supported by the British and Foreign Bible Society with a Chinese in charge. Mr. R. T. Turley was appointed Sub-Agent for Manchuria and Korea, and had two Korean Colporteurs at work in north Korea.

In 1888 the National Bible Society of Scotland established sub-depots for the sale of the Scriptures, with Japanese in charge, in Seoul and Fusan.

In 1893 Mr. A. Kenmure and Mr. R. T. Turley representing the British and Foreign Bible Society visited Korea and in Seoul met the "Permanent Executive Bible Committee" which had been formed in 1887 for the furtherance of Bible work, and a sub-depot, supported by the British and Foreign Bible Society, was opened with a Chinese in charge in the capital. The circulation of the Scriptures for this year in Korea was 9,640 volumes.

The missionaries in Korea had expressed the need for a resident agent of a Bible Society to assist in the growing work and in 1895 Mr. A. Kenmure arrived as agent of the British and Foreign Bible Society in Korea, to live in Seoul.

From that time on the British and Foreign Bible Society has had its agent and depot in Seoul, and continued to bear its share of the translation and publication expenses, and maintained a staff of Colporteurs and Bible-women, as well as subsidising Book-rooms in the larger centers.

• HUGH MILLER.

THE AMERICAN BIBLE SOCIETY IN KOREA.

It was in 1882 that the American Bible Society included Korea in its plans for giving the Gospel to needy peoples, the Agent in Japan having oversight of the work to be carried on in Korea.

When the Protestant missionaries reached Korea in 1885 they brought with them a supply of the Gospel of Mark in Korean, which had been printed by the American Bible Society in Yokohama. The Bible Society Agent had carefully instructed the missionaries how to dispose of the Scriptures if they found it to be impossible to bring them into the country, but no difficulty was experienced, so the American Bible Society had the honor of entering "The Hermit Kingdom" at the beginning of missionary occupation in 1885, and is pleased to have been able to co-operate with the missions and missionaries in the great work of translating, printing, and circulating, the Word of God in the vernacular during all the years since.

For many years the work of the American Bible Society in Korea was supervised by Rev. H. Loomis, Agent of the Society, with headquarters in Yokohama. The earliest foreign representative of the Society to reside in Korea, was Rev. A. A. Pieters. Rev. D. A. Bunker was for a number of years the Society's representative in Korea, both before and after the four years (1904-1907) in which there was a joint Agency representing the three Bible Societies at work in Korea. At one time Rev. J. R. Moose became the representative, during the absence of Mr. Bunker on furlough.

There has been a steady development in the work of the Society in Korea, both from the home standpoint and on the field. As the work has developed the Society has been able to devote more time and attention to the work of distribution, and the circulation is greater now than at any time in the past. In 1912 the circulation was more than double the circulation of 1911, and there is a gratifying increase this year over the circulation of 1912.

Mr. Bunker was instrumental in building up the work of the Society to a very large extent, notwithstanding his many other duties. When he went on furlough in 1911 S. A. Beck was appointed Agent, and in June, 1913 J. T. Hooker became his assistant, having particular oversight of the colporteur work.

S. A. BECK.

THE BIRTH OF THE KOREAN RELIGIOUS TRACT SOCIETY.

In the earliest days of Protestant Missionary work in Korea the need of Christian literature was manifest, and during the late eighties the Toronto Tract Society, the American Tract Society, and the Religious Tract Society of London were all approached, and grants were obtained to commence publication in a small way. It was not considered wise, however, for three separate Societies to be represented on so confined a field, and at a meeting specially convened at Dr. Underwood's house in Seoul, in the fall of 1889, the formation of a Korean Religious Tract Society, under local control, but subsidised by periodical grants from the Home Societies, was decided upon.

The first officers of the new Society were as follows:—

President	Rev. F. Olinger.
Vice-President	Rev. H. B. Hulbert.
Corresponding Secretary. ...	Rev. H. G. Underwood.
Recording Secretary	Dr. W. B. Scranton.
Treasurer.....	Rev. M. C. Fenwick.

A Board of Trustees of twelve members was also elected, and an Examining Committee of four members. The Constitution of the Society was formally adopted in the spring of 1890.

The first publications in Korean, of the Korean Religious Tract Society were, "Salient Doctrines of Christianity," and "The True Plan of Salvation." It is interesting to note that these books have never been missing from the Society's catalogue for there is still a steady call for them. The new Catalogue, just published, contains over 300 titles, which give a little idea of the progress made in 23 years.

GERALD BONWICK.

BEGINNING OF THE NORTHERN PRESBYTERIAN MISSION.

While the Scotchmen were trying to reach Korea through the Border Gate, and by means of colportage work, the Lord had laid the burden of this country on the hearts of His servants in America. Among them was a man in Brooklyn, in whose hands was a fund "for the cause of education and the spread of the Gospel of Jesus Christ, and in encouraging and aiding any good work, either in our own country, or elsewhere." He saw the strategic opening, and offered to furnish the money, if the Presbyterian Board would send two Missionaries. It seems hard now to believe, that though the offer was made in February, 1884, he had to repeat it in April, before he could have it accepted. The first money was paid May 1st, 1884.

But even before the money was in sight, a young man in Shanghai had been urging the Board to let him go to Korea, officially as physician to the Legations and Customs, really, to open the way for direct missionary effort. July 22nd he received a cable from the Board giving him permission to start, and after various delays, landed in Korea, with his wife and little son, about the middle of September. It is a pleasure to quote from a letter of Dr. Heron, his medical colleague, dated June 25th, 1885, this estimate of the providential way in which the path to the hearts of the people was opened: "Dr. Allen's coming at the time he did, the insurrection occurring so soon after, his wonderful success in the treatment of the wounded, all seem to have been a special Providence for opening and establishing on a firm basis a Mission in this land, and while even yet we cannot openly proclaim our true character, the heaven is slowly working, and by the time we are ready to speak to the people in their own tongue, they will be ready to listen to us."

When this letter was written, the men of the Mission were all sharing in the medical work. But Dr. Heron saw clearly the great need of the people, of those who would *tell* in their own words the story of the

Saviour. And the man who was to do more than any other to make this possible, was already on the field.

Rev. H. G. Underwood arrived in Seoul, April 5th, 1885, and immediately set about the work of mastering the language, and making the Gospel known to the people. In July, 1886, he baptized the first members of the Korean Presbyterian Church, and celebrated the Communion with them. In 1887 he, with three other missionaries, began an organized effort to translate the Bible into the vernacular, as they found the versions already prepared in Manchuria and Japan full of imperfections and awkward expressions. In 1890 he published the "Introduction to the Korean Spoken Language" that was for many years after, the mainstay and the dread of all new missionaries.

He also initiated the system of country itineration that has been the regular work of nearly all the men now on the field. When he found that the new believers in Whang Hai and Pyeng Yang and Wi Ju could not come to him, he went to them, and scattered the "Good News" all along the way as he traveled.

Three dates must close this sketch of the "Beginnings." July 13th, 1885, the first Mission Meeting, with 3 voting members. July 4th, 1886 the Arrival of Miss Annie Ellers (now Mrs. Bunker) the first single lady worker, and the first lady medical worker, in Protestant Missions.

July 26th, 1890, death of Dr. Heron, who came in 1885, to share with Dr. Allen the Medical work. He was the first of the Missionary force to fall at his post, and his death brings to a fitting close the chapter of beginnings, for he lived to see the Hospitals, the Schools, the Tract Society, all firmly established, and a sturdy Native Church of more than 100 members, in the land where at first he had been unable to "openly proclaim his true character."

E. W. KOONS.

THE FOUNDING OF THE METHODIST EPISCOPAL MISSION IN KOREA.

Thirty years ago Dr. John F. Goucher, who was then President of the Woman's College at Baltimore, Md., while traveling from San Francisco to Chicago, occupied a section in a Pullman car in which the first Korean embassy was traveling on its way to Washington. He had been thinking of and praying for Korea for some time, and had become much interested. During the three days of association with the members of the party he was enabled to learn much about the people of the "Hermit Nation." The result was the crystallizing of his study and prayers into an effort to induce the Board of Missions to open work in Korea. On November 6th, 1883, he wrote to Bishop Wiley offering \$2,000 to send out a missionary. Nothing was done however; so on January 31st, 1884 he wrote to Dr. Robert S. Maclay, the Superintendent of the Methodist Episcopal Mission in Japan, and asked him to go to Korea and investigate as to the feasibility of opening Mission work.

Shortly after receiving this communication Dr. Maclay went to

Korea; he was the first authorized missionary of any Protestant Church to visit the land. The King, having been informed by the American Minister, General Foote, as to the object of his visit, received him favorably. Dr. Maclay reported to the Board of Missions strongly recommending that work be opened immediately. Dr. Goucher renewed his offer of \$2,000 and added \$3,000 for purchase of property. The Board having made an appeal for funds, Mr. J. Slocum of Minburn, Iowa, contributed \$1,000, an unnamed donor gave \$1,000, and a nine year old girl in California gave \$9.

The Board chose for their first missionaries to this field Rev. and Mrs. Henry G. Appenzeller, and Dr. and Mrs. William B. Scranton. Dr. Scranton's mother, Mrs. M. F. Scranton was appointed by the Woman's Board. These missionaries reached Japan in February 1885 but, learning upon their arrival that conditions just then in Korea were perilous to missionary enterprise, they delayed their departure for the peninsula. Mr. Appenzeller went over alone to investigate conditions and reached Chemulpo, March 5th. He returned to Tokyo and reported that the outlook was very unfavorable. Nevertheless the following month Dr. Scranton, his wife, and mother, left for Korea and arrived at Chemulpo May 1st, and were followed immediately by Mr. and Mrs. Appenzeller. That same year on Christmas day, Mr. Appenzeller preached his first sermon from the text, "Thou shalt call his name Jesus, for he shall save his people from their sins."

WILBUR C. SWEARER.

GENESIS OF THE AUSTRALIAN PRESBYTERIAN MISSION.

The initiation of missionary enterprise in Korea undertaken by the Presbyterian Church of Victoria, Australia, is due to one man, the late Rev. J. H. Davies, M.A. When he had finished his theological course, he felt a strong and irresistible call for mission work in Korea, which had been only recently occupied by Protestant missionaries. At that time our Church had no thought of sending missionaries to this land, its only interest being in the New Hebrides. Hence there was little hope that an offer for missionary service in Korea would be accepted by the Foreign Missions Committee of the Church. But the Lord had already prepared the instrument for opening Mr. Davies' way to Korea. Just that year (1888) a society of Christian young men had been started within the Presbyterian Church, its name being "The Young Men's Sabbath Morning Fellowship Union." The society connected with his own local church of Toorak, Melbourne, became speedily interested in the project and decided to further it by gathering funds for the missionary's support. When this became known, the other associations within the Fellowship Union expressed a desire of sharing in this effort and of making it an affair of the whole Union, the Toorak association assuming only the responsibility for any balance required to make up the salary of the missionary. To such a proposal the Foreign Missions Committee could not refuse to give its consent, and agreed to bear all current expenses.

So Mr. Davies was ordained for work in Korea on August 20th, 1889, and arrived in Seoul, accompanied by his sister, in the early autumn of that year. But however well and auspiciously begun, his missionary career was—alas—cut short at a very early date. With the consent of the Presbyterian Council, Mr. Davies had gone south to see what work could be opened up there. On this tour he was stricken down with small-pox, to which he succumbed at Fusan on April 15th, 1890.

This sudden death of one who had gone to this new mission field in the firm conviction that God had called him, roused the Church to a realisation of her duty and to a call for volunteers. The Rev. J. H. Mackay with his young wife offered for service, and the Presbyterian Women's Missionary Union, which had been formed about that time, also selected Korea for its field, and Miss Menzies, who is still in the Mission, Miss Perry, (now in Seoul) and Miss Fawcett as its missionaries. This missionary party arrived in Korea in October 1891 and felt led by God to fix upon Fusan as their station. A few months after, Mrs. Mackay, who had been far from robust, died, and her husband, being subject to frequent attacks of malaria, returned to Victoria to recuperate his health. When he had somewhat recovered, he again set out for Korea. He bought a site at Choryang (Soryo) and erected a small temporary dwelling there with a view to permanent settlement. But the disheartening struggle with disease and other untoward circumstances, led to his resignation in 1893. The single women workers, however, reinforced by Miss Moore, decided to continue the work alone, a matter quite feasible as they could at any time consult about the work with the Rev. W. M. and Mrs. Baird (now of Pyeng Yang), who had also settled in Fusan. Soon after Mr. Mackay's departure the single women moved from the port, where they were chiefly surrounded by Japanese and had little hope of doing effective work amongst Koreans, to what is known now as Fusanchin, where none but Koreans resided. In May, 1894, the Rev. Andrew Adamson came from London to take Mr. Mackay's place. After that there came occasional reinforcements, though at times at lengthy intervals. Still the Mission has now thirty-two adults on the field and can be fairly said to have struck root in Korean soil.

G. ENGEL.

GENESIS OF THE SOUTHERN PRESBYTERIAN MISSION.

The delegates to the Inter Seminary Missionary Alliance at Nashville, Tenn., in October, 1891, were deeply impressed by addresses on Korea made by Dr. H. G. Underwood, and Hon. Yun Chi Ho, at that time a student in Vanderbilt University. Among the delegates were Messrs. L. B. Tate, of McCormick; and C. Johnson, and W. D. Reynolds, of Union Theological Seminary, Va. The two latter, with a dear fellow-student, Mr. W. M. Junkin, soon began reading books on Korea and meeting daily for prayer and conference.

Arrangements were made for a tour of the leading churches of Virginia and North Carolina by Dr. Underwood, to awaken interest in

Korea as a Mission field ; and articles were published from time to time in the church papers.

All four students applied to the Executive Committee to be sent to Korea but were told "the way is not clear to found a new mission." Meantime, God was "clearing the way" by putting it into the heart of Mr. John Underwood, of New York, to offer the generous contribution of \$2,500 towards the expense of opening the mission. The students kept on praying and renewed their applications to the Committee. In January their prayers were answered in the form of a telegram from the Committee: "Get ready to sail in August."

The party of seven pioneers (Rev. L. B. Tate and sister, Miss M. S. Tate, Miss Linnie Davis, and Revs. W. M. Junkin and W. D. Reynolds with their wives) arrived at Chemulpo, Nov. 3rd, 1892 ; and experienced their first "missionary hardship" in an all-night trip by small launch to the river landing three miles from Seoul.

For a week the Southerners were most hospitably entertained in the homes of Northern Presbyterian Missionaries, until they could set up housekeeping in a rented house. From the first, the closest friendship and most cordial relations have existed between the members of the two missions, further cemented by the organization Feb. 28th, 1893, of the "Council of Missions holding the Presbyterian Form of Government," on the platform of but *one* Presbyterian Church—"no North, no South" in Korea.

W. D. REYNOLDS.

GENESIS OF THE SOUTHERN METHODIST EPISCOPAL MISSION.

The Korea Mission of the Methodist Episcopal Church South, had its origin in the China Mission of that church. The opening of work in higher and cooler latitudes had long been felt advisable by the China Mission, in order to provide a field of labor for those missionaries who proved unable to endure the unhealthy climate of the lower Yangste valley. Accordingly in February 1894, Dr. C. F. Reid, then a member of the China Mission, was instructed to proceed to North China with a view to opening work there. A survey of the field, however, led to doubts as to the advisability of pushing into territory already occupied by several denominations. Just at this time, an urgent request to enter Korea came to the Board of Missions from a prominent business man of Songdo, Korea, through the Hon. T. H. Yun, a member of the Methodist Episcopal Church South, who had been educated in Nashville, Tenn. and was then serving the King of Korea as Vice-Minister of Education. Coming just at the time and in the way it did, this seemed a decided providential leading that the Board could not well afford to ignore. Accordingly, a visit to Korea was determined upon, and Bishop E. A. Hendrix and Dr. C. F. Reid sailed from Shanghai for Chemulpo on the thirteenth of October, 1895. Their visit could not have been better timed for obtaining just the information required, since the Annual Meetings of the various missions working in Korea were then being

held, affording an opportunity of hearing many reports and of meeting nearly all the missionaries in the country. By the kindness of Dr. H. N. Allen, then acting charge d'affairs for the United States government, they obtained an audience with His Majesty, the king, who graciously welcomed them to Korea, and requested Bishop Hendrix to send teachers to his people. The whole kingdom was open to missionary effort. Songdo, the second city in importance and population, was unoccupied, and much of the territory was yet untouched. Bishop Hendrix determined to make a beginning at once. Nine months later Dr. C. F. Reid was transferred from Shanghai to Seoul, having been appointed Presiding Elder of the Korea District, China Mission Conference. The work in Korea continued in this relation to the China Conference until the meeting of the Board of Missions in May 1897, at which time Korea was set apart as a separate mission.

R. A. HARDIE.

DIVISION OF TERRITORY BETWEEN THE PRESBYTERIAN AND METHODIST MISSIONS.

Although I have referred to this subject in my previous article on The Federal Council, at the request of our Editor, I will now endeavor to give a fuller statement of one of the most important evolutions in the history of the Korea Missions. The mission bodies affected by such territorial division are the four Presbyterian Missions, and the two Methodist Episcopal Missions, so that it will be understood that all references in this article will be to them.

The first policy of real territorial division was adopted between the four Presbyterian Missions. By mutual agreement the Canadian Presbyterian Mission occupied approximately the North and South Ham Kyeng Provinces. The Southern Presbyterian Mission approximately the two Chulla Provinces, and the Australian Presbyterian Mission the Southern portion of the South Kyeng San Province. The Northern Presbyterian Mission, having been the first to begin work, and having received the largest reinforcements from home, established itself in large centers throughout the remainder of the peninsula.

The Methodist Episcopal Mission was one of the two earliest Protestant Missions to open work in Korea. It commenced in Seoul, but gradually extended its work until in about a decade missionaries were stationed not only in Seoul, but also in Pyeng Yang, Wonsan, and Chemulpo. The Methodist Episcopal Church, South entered Korea in 1896, and soon had missionaries stationed in Seoul, Songdo, and Wonsan. In 1901 the Methodist Episcopal Church withdrew from Wonsan, and sold its property to the mission of The Methodist Episcopal Church, South, and turned over to the care of that church what work it had developed in that region.

During all this early period no definite agreement regarding terri-

torial boundaries was entered into between the Presbyterian and Methodist bodies. Each worked along its own policy, going where the way seemed to open, but endeavoring as far as possible to avoid friction and settle all difficulties in the most fraternal spirit. In spite, however, of the good intentions of all concerned problems constantly arose that were hard to adjust.

The first definite territorial division between the Presbyterian and Methodist bodies was consummated between the Northern Presbyterian Mission and the Methodist Episcopal Mission in the spring of 1905. The territory involved was that of the North Pyen An Province, and the contiguous portion of the South Pyen An Province. The satisfactory adjustment of this territory gave hope that the same principle might be extended throughout Korea, and this sentiment was fostered by the organization of the General Council of Protestant Evangelical Missions in the fall of the same year. In 1907 the Methodist Episcopal Mission and the Southern Presbyterian Mission established a boundary between their respective territories, and the same year the more important agreement between the Methodist Episcopal Church South, the Presbyterian Mission North, and the Canadian Presbyterian Mission was entered into, whereby the mission of the Methodist Episcopal Church South received their solid block of territory extending from Seoul and Songdo to Wonsan. The adjustment between the Presbyterian Mission North and the Methodist Episcopal Mission was the most difficult of all, as these two missions had been working side by side for almost twenty-five years, and consequently there had been much overlapping. However, after much prayerful conference a definite agreement was reached in the fall of 1909, and these missions are to-day working in harmony with this agreement.

At the last annual meeting of the Presbyterian Mission North, permission was requested of the Home Board to turn over all of the South Kyeng San Province to the care of the Australian Presbyterian Mission as they had received such large reinforcements as to enable them to take the responsibility of evangelizing that province.

The adjustments referred to necessitated the transferring of a large number of churches and thousands of believers, but in almost every case the Korean church entered into the spirit of the policy and rejoiced that it could be accomplished. New workers now arriving, or those who arrived within the last few years, cannot realize all that this territorial division means. It has practically eliminated all waste of force as far as said missions are concerned, enables them to co-operate along different lines of work without suspicion, has simplified church discipline, and is a clear testimony to the essential oneness of all who hold the faith of our Lord Jesus Christ in sincerity.

C. D. MORRIS.

THE EVANGELIST'S METHOD.

The method for beginning the evangelizing of a field, in the main, is as follows:—Colporteurs are chosen and sent into the field to sow it full of Gospels and free sheet tracts. These colporteurs go up and down the country roads from town to town engaging every man whom they overtake or meet, in conversation; they ask if he has heard of the “Juses” doctrine and urge him to believe. If possible they sell him a Gospel; failing in this, they give him a sheet tract. No Gospels are given away, but if money is scarce the Colporteur is at liberty to accept grain, eggs, or other produce in exchange.

Nearly all the business of Korea is done through markets, which are held in a given place every fifth day, five markets being arranged in a circuit, and most of the merchants travelling round and round the circuit. The people for fifteen miles around each market town, come in on market day, to buy, or sell, or barter produce. The Colporteurs also travel the markets laying hold of every man they meet. Sooner or later some man shows interest, and from him they gain permission to call at his village, which they promptly and repeatedly do.

Many of these prospects do not last. If an individual really becomes even a little interested, the Colporteur notifies the missionary who comes out and stays in the town a day or longer and tries to clinch decisions. People are immediately urged to begin keeping Sabbath. For a time the Colporteur comes in each Sabbath to preside over their meeting and to preach for them, but from the first they are shown that the Bible is the real teacher, and that studying it out together with prayer, is the ideal worship.

Before a single catechumen is received, a committee of three men in the group is appointed to have general oversight. In central points, all over the country, the missionary and his more advanced helpers hold Bible chatauquas of a week to ten days each, at which the Bible, the Catechism, and singing, alone are taught from morning to night. The embryonic church committee, above referred to, is urged to send its members, in rotation to these classes. Each man is expected to pay all of his own expenses, but should he be unable to do so, his fellow committee men may help out. Each man as he gets filled up in a given class, goes back home and does the bulk of the leading of meetings for a time. In case any committee man is lazy, and will not go to classes, little by little he loses out, and others of the group become more prominent.

After not less than six months the missionary goes to the group, and holds catechumen examinations. No man can be a catechumen who has not ceased all flagrant sin, like drinking, worship of idols, etc. He must also know who Jesus is, and have a desire to do His will. As soon as catechumens are accepted, the “Committee” is overhauled, and such as are fit are put into another ruling committee called “Quenchals,” who are something like Methodist class leaders in America. From that time, this group is linked up to other similar groups, and put in charge of a more developed helper, and the colporteur ceases coming, and goes on beyond to raw heathen again.

The group is expected, at once, to begin to pay something to the helper's salary, and to Foreign Missions. If they do not, they are sometimes put back under the Colporteur's charge, until they come to their duty.

This "helper" who has from two to perhaps ten churches, travels between them preaching and teaching, and directing individuals in private study, instituting family worship in the homes, and organizing bands for personal work among their neighbors. As often as possible he has all day group Bible classes in the circuit. He rebukes the lukewarm. Once a month the helper reports all that he does to the missionary in writing, and as often as possible, in person, as well.

On the other hand the missionary, by means of his mimeograph, keeps a continuous stream of letters, sermon outlines, Sabbath School lessons, etc. flowing down to the churches.

One year after the catechumen examination, is held another examination which is for baptism. Every man who is a candidate, must be able to repeat The Lord's Prayer, The Apostle's Creed, and know the essence of the commandments. If his wife is under thirty-five years of age, he must have taught her to read, or else give adequate reason why he has not done so. He must have nothing to do with liquor, in any way, shape, or manner; and any tangle in his marriage relations must be straightened out. He must have set up a family altar, and know the meaning of Baptism, and "The Lord's Supper." He must have led some one to Christ; or at least show that he has sincerely, honestly, and persistently tried to do so. He must have ceased worshipping family ancestral tablets. Of those examined a few are passed, the rest must wait another year. It is never well to baptize a man too soon.

As soon as there are baptized members from among the class leaders or others, deacons or unordained elders are chosen in the Presbyterian Church, and corresponding officers in other denominations. Year by year as they grow, the people, both men and women, are urged to attend the week long Bible classes. One big class is held for men and one for women separately in every helper's circuit, besides small local classes. Once a year, in addition, all of the groups attached to a mission station have a big union mass meeting class, for men and for women, usually at the New Year Holiday season. In addition there are more specialized central Bible Institutes lasting one or two months each, which are for the helpers and more advanced leaders. No helper or leader can hope to hold his place in the church, unless he regularly attends the Bible classes, and studies his Bible at home, as well.

As the group develops it is expected to increase its contributions to the helper's salary, and to begin to pay a woman helper, also, as soon as the attendance reaches three hundred any group ought to be fully self-supporting and in a position to call a pastor. It ought also to contribute toward all the agencies of the church.

As the groups grow larger, elders are ordained, but only with the permission of Presbytery.

Until Korean pastors are put in charge of churches, the missionary visits every church at least twice a year, besides the visit to each circuit

for the circuit Bible class. He also meets the people at the large Station Bible Classes twice or more per year.

He is kept in close touch with all the work by the detailed reports from the helpers, and by letters from the leaders. Although physically not present in each group more than four or five times a year, he is always in touch with every man through his organization; and if anything unusual happens, it is only a matter of hours or at most of a few days, before he can know of it. The missionary's private secretary, a Korean, usually stays at the station where the records are kept, and acts as a clearing house for information while the missionary is away. The secretary also acts as a special messenger when a visit is imperative somewhere, and the missionary cannot go.

The itinerating missionary carries from thirty to fifty country churches:—he has in addition, a city church or chapel to work in while at home.

AN EVANGELIST.

GOD'S TOUCH IN THE GREAT REVIVAL.

The Korea Revival had its origin in prayer and the study of God's word. Two godly women in the North East of Korea, one a Presbyterian, the other a Methodist, used to pray together for the out-pouring of the Holy Spirit upon the missionaries in whose midst they worked. In the summer of 1903 God began to answer prayer by putting it into the hearts of a few missionaries to arrange for a week's Bible study together. One was asked to prepare three talks on prayer. God led him to John 14 12-14, 15 7 and 16 23-24, as indicating three essentials to effectual prayer, *i.e.* faith in Christ, abiding in Christ, and an experience of Pentecost. But as he prepared his addresses he realized that he would not be honest in giving them, because he had not the faith spoken of in the first text, because he as well as his hearers knew that he did not live an abiding life, and because he was unwilling to confess his need of the infilling of the Holy Spirit, though he had sought it for years. Conviction deepened and peace was found only in the exercise of faith for cleansing from all sin, the determination to abide in Christ and have His words abide in him, and the conscious receiving of the Holy Spirit. As he gave his talks on prayer he told of the experiences through which he had passed, and immediately others were led into the same experience. The next duty required of him was the painful and humiliating experience of confessing to the local church that his missionary life had thus far been largely a failure because of his shortcomings and lack of faith and appropriation. That Sunday morning, as with shame and confusion of face he confessed his pride, hardness of heart and unbelief, and sought forgiveness from individuals and the congregation as a whole, the assembled Koreans saw for the first time what conviction and repentance mean in actual experience.

A few weeks before this the Rev. F. Franson, Director of the Scania-

dinavian Missionary Alliance had written that he would visit the station and would be glad of an opportunity to hold evangelistic services with the Koreans. As the time of his arrival drew near, the helpers and class leaders in the country churches were invited to the station for prayer and Bible study preparatory to Mr. Franson's meeting. One morning as we were concluding our study a young lad arose and read a list of sins, on account of which he said he had for several days been so troubled that he could no longer keep the matter secret. Restitution, amendment and an experience of power followed. The following Sunday morning, a young man who had not heard of Christianity until five months before, arose at the close of the service and said that for several days he had been so burdened on account of his sins that he could not sleep and that he felt constrained to confess them in hopes of finding relief. He was of "Yang-ban" extraction and belonged to one of the first families in Seoul. His confession was a much more humiliating one than that of the boy spoken of above, and it was made with evident shame and sorrow. His reference to his wife who had died when he was but nineteen years of age was most touching. He said she was ill for several months, but that during all that time he was drinking and living the life of a libertine. She died on New Year's day, and because this interfered with his celebrating the day with his associates, he cursed her name and memory. "Oh," he said, "if, while she was ill, I had gone in but once and asked how she was and if there were not anything she would like, it would be some satisfaction to me now. But I did not do even that." With tears he asked forgiveness of several whom he said he had hated and secretly abused. He passed from confession of pride, and covetousness, and hypocrisy, to exhortation, and with great earnestness implored the congregation to repent of their mere outward profession of Christianity and to turn to God. An experience of quiet peace followed, and from that day to this, this man, now one of the leading pastors in Korea, has lived a life of power, never having had, so far as we know, a lapse in his faith. That Sunday morning we began to realize that the Holy Spirit was working in our midst, but we were somewhat at a stand as to how to proceed. That very evening however Brother Franson came to us—earlier than he had at first arranged. He proved to be a man of prayer and an experienced evangelist, and it was evident that the Lord had sent him to teach us what to do. He held revival services for a week, during which time conviction for sin continued to increase. Mr. Franson could not remain longer than this, but it was impossible to close the meeting. Following the lead of those who had first been convicted, the people confessed their sins in the open congregation. At times the pressure of conviction was so strong that it was impossible to preach. It seemed as if every text quoted and every sentence uttered cut to the heart, and in another week every member of the church and many others were converted. The testimony of all was that they had before known little of religion as a personal and living experience. Such struggling against sin, and such marked and constant victory by new converts is not often seen, but if our friends in the homelands would take the same

heroic measures against sin that these Korean Christians did, they would soon learn to live truly holy lives. As under the initial convicting power of the Holy Spirit, they had felt constrained to confess their sins in public, so they determined henceforth to do, whenever they should realize that Satan had gained an advantage over them. No more deadly blow could be aimed against self and sin and Satan. Adhering to this rule, stealing, lying, bitterness, wrath, anger, clamour and evil speaking were soon put away. Frequently our servants and helpers would go to one another and ask forgiveness for unkind words and even thoughts, and in our prayer and testimony meetings, the majority of our members exhibited a like frankness and determination that no root of bitterness should be allowed to spring up and do despite unto the Spirit of grace. This commendable method of dealing with sin was not abused. Confession did not grow easy and become commonplace, but always appeared to be forced by the rebuke of the Holy Spirit. [And this is surely the course that ought to be followed where the Holy Spirit really dwells. Sin cannot be given a place where he reigns. "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God."]

A volume might be written in telling how this work of grace continued to spread from one point to another, bringing renewed spiritual life to missionaries as well as Koreans, for over three years, until it culminated in that wonderful meeting in Pyeng Yang in January 1907.

The work in Pyeng Yang too began with Bible study and prayer on the part of the missionaries. The manifestations in the Korean services were perhaps more marked here than elsewhere. In a little pamphlet "How the Spirit came to Pyeng Yang," Dr. Lee wrote thus of the first service in which conviction took hold upon the native church. "Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room: 'Pastor, tell me, is there any hope for me, can I be forgiven?' and then he threw himself to the floor and wept and almost screamed in agony. Sometimes after a confession the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again, after another confession they would break out in uncontrollable weeping, and we would all weep; we couldn't help it. And so the meeting went on until two o'clock a.m., with confession and weeping and praying." The following night's meeting is thus described by Mr. Blair in "The Korean Pentecost." "It was a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night. Pale and trembling with emotion, in agony of mind and body, guilty souls, standing in the white light of that judgement, saw themselves as God saw them. Their sins rose up in all their vileness, till shame and grief and self-loathing took complete possession; pride was driven out, the face of

man forgotten. Looking up to heaven, to Jesus whom they had betrayed, they smote themselves and cried out with bitter wailing: 'Lord, Lord, cast us not away forever!' Everything else was forgotten, nothing else mattered. The scorn of men, the penalty of the law, even death itself seemed of small consequence if only God forgave. We may have our theories of the desirability or undesirability of public confession of sin. I have had mine; but I know now that when the Spirit of God falls upon guilty souls, there will be confession, and no power on earth can stop it."

R. A. HARDIE.

PROPAGANDAS.

A. THE N. PRESBYTERIAN.

In the Fall of 1907 the Secretaries of the Board of Foreign Missions of the Presbyterian Church, North, wired Dr. H. G. Underwood, then in Chicago, asking if he would arrange, with other Korean missionaries, then in the United States, to meet their Board of Foreign Missions in New York, at an early date, for conference touching the needs of the Presbyterian Mission in Korea?

A few weeks later, five Korean Presbyterian missionaries lunched together in New York. During the meal a phase of the situation was apportioned to each, to be presented in a speech before the Board a few hours later. After such presentation Dr. Cleland B. McAfee, a member of the Board, arose and said, "Brethren of the Board, there has just been presented to us a marvellous opportunity for enlargement of our mission work in Korea, to which it will never do for us to make no response! What shall we do?" The five missionaries were then asked what reinforcement they considered necessary to meet the exigency, and they promptly replied, "Twenty men and twenty women, plus their equipment, and \$65,000 for the equipment of present work." When one month later the report of the annual Presbyterian Meeting held in Korea, at the very same time as the Board meeting above referred to, reached New York, the startling fact emerged, that without any collusion, the Mission there had also asked for a reinforcement of twenty men and twenty women with corresponding equipment! The money equipment asked for totaled \$400,000.

To the astonishment of the five missionaries the Board threw over upon them the responsibility of securing this increase,—saying, "All right, go ahead, enlist your forty missionaries, and raise the \$400,000 equipment, we are willing that you shall do it!" Varied and ominous discouragements were freely offered. Christian men of widest influence delivered themselves privately to the missionaries to the effect, that the enterprise was utterly impossible and inevitably doomed to failure; while financiers averred that it was unfortunate that this appeal coincided with one of the worst of financial panics! In the face of all this the missionaries, doubtless inspired of God, resolved themselves into a committee

to get the goods; in other words perfected arrangements for marching around Jericho!

First of all, earnest prayer preceded and attended their endeavors. The public press was utilized to the utmost to give publicity to their enterprise. Dinners and receptions of a very large variety were arranged, at which the cause was presented. It strategic places an intense campaign was planned, to the end that in such centre ever Presbyterian pulpit should have the cause of Korea presented on the same one or two Sundays. Such campaigns were inaugurated by prayer, *e. g.* A week before going to Chicago notice was sent to every Presbyterian church in that city, saying "We will be with you on Tuesday, pray for us and for the effort!" Arriving Tuesday, the meetings were so arranged as to culminate on the next or second succeeding Sunday. A missionary would in some cases speak eight times of a Sunday! First in the Sunday School of a church. Next in the early stage of that church's service of public worship. Thence by automobile to another church where the sermon hour was given the missionary. After that into the Sunday School of the same church. These four morning addresses would be supplemented by three in the evening, and some in the afternoon.

Every sort of assembly was used! Banker associations, boards of trade, men's clubs and women's clubs, and Pres. associations of all sorts! In San Francisco the women were asked to hold a reception in Fairmont Hotel, which was done. The Board of trade in Portland Oregon gave a dinner at \$5.00 a plate, and the would be attendants could not be accommodated! Banker Van Norden gave a similar dinner in New York city.

A collection was seldom if ever taken. Assemblies were plainly informed, "We are not here to button hole you for money, but to be button holed by you for interrogation about Korea. After a dinner a man came up to a missionary with \$100, and twenty minutes later he came adding \$400, to it; and the next day he—telephoned—saying, "I have been praying over that matter, and my conscience will not consent that I shall give less than \$1,000. A large lumber merchant by telephone arranged for a luncheon interview and informed the missionary that missions had been to him a myth hitherto, and added, "but you are no myth," and forthwith he assumed the support of a missionary, whom he still carries! Yet another arranged for an interview by telephone, and subscribed \$10,000 and so it went.

This campaign was started Nov. 5th, 1907, and at the end of ten months \$112,879 had been secured, and it was prosecuted in the United States till 1909, when the goal set, was substantially reached.

A. F. D.

B. THE AUSTRALIAN.

In common with other Missions working in Korea, the Australian Presbyterian Mission has of recent years received large accessions to its staff. The contributing factors responsible for the deepening of missionary zeal in the Australian Church were divers.

The revival in the church in Korea ; the remarkable history of the Laymen's Missionary movement in America ; the abounding enthusiasm of the Student Volunteer Movement in our own and other lands ; as well as other causes, combined to produce a deepening sense of missionary obligation in the mind of our church.

An early step taken in the history of this rising tide of missionary interest, was the appointment of a commission to visit the Orient, and particularly our own field here in Korea. As a result of the investigation of this commission, an estimate was arrived at concerning the number of missionaries and institutions necessary adequately to occupy the territory assigned to us.

Following close upon the making of this estimate followed the second step, the adoption of this estimate as the immediate objective and policy of our Mission. Since then and up to the present a vigorous campaign has been in progress, and the sympathies and practical support of our people have already been largely enlisted for the carrying out of this programme. Meanwhile, the Mission Board, (or Foreign Mission Committee as it is called in Australia) in conjunction with the S. V. M. has been busily at work in a search for suitable candidates.

Before the visit of the Commission in 1910, there were five men, medical and clerical, with their wives, and four single women in the field, there are now thirteen men and eleven single women. Our policy aims at, and our expectations look forward to, the settling of three more men and three single women in our territory.

The methods which have been used in carrying out the forward policy are preeminently an increasing emphasis on prayer ; a dissemination of accurate information ; and the enlisting of individual congregations or groups of congregations for the support of individual missionaries on the field.

The magnitude of the response—for the branch of the Australian Presbyterian Church responsible for work in Korea is comparatively small—as well as the deep spiritual quality, calls for gratitude to God for this great thing He has done in our Missions.

A little girl of seven summers had received a Bible story book and buried herself in it. One day she came to her mother's side, laid her hand on the mother's knees and, looking up into her face, said, "Mother, do you know? I think that Jesus was the only one who ever dared to live his inside out." Nothing in Jesus that he could not frankly live out in the face of all the world.

AN AUSTRALIAN MISSIONARY.

THE CHILDREN'S PAGE.

Seoul, Korea, January 1914.

Dear Children of the Home Lands,

We wish you all "A Happy New Year!" If you could visit Korea, it would help to make the New Year a happy one for you, because.

(I). It Would Make You Grateful, and Grateful People are Happy! You would be grateful that you were born in a Christian and not in a heathen country of heathen parents. In Korea the natives are very poor: most of them live in little one roomed houses, thatched with straw, and floored with flat stones. They cook their food just outside this room with a fire of leaves and brush, the flame and the heat of which is drawn under the stone floor to a little chimney on the other side. Thus the stone floor is heated without extra fuel, and on it lie for sleeping, parents, and children, and friends. Fresh air is shut out, and the room is close and stuffy.

As soon as the sun is up, the children are all out on the streets, boys, girls, babies and all. A boy or girl eight years old, is supposed to be able to carry a baby half as big as himself tied to his back. If a Korean boy flies a kite, often he does it with baby tied on his back. Korean children are poorly dressed, in fact not a few of the smaller children, in summer time, wear no clothes at all!

(II). *A Visit to Korea would make you want to help these poor people, and helpers are always happy.* Your fathers and mothers help them now, by sending the missionaries to teach them about Jesus. Boys and girls help too; both by their prayers and pennies. I once heard of a boy in the United States named John. He had two new nickels exactly alike,—one was a missionary nickel, and the other was John's. Soon he lost one of them. Which one had he lost? I am sorry to say he finally decided that he had lost the missionary nickel! I think this showed that John thought more of himself than he did of Jesus, and if that was the case, he was not a Christian. Are you a Christian child?

Jesus tells us that if we lovingly help needy people, we really help Him. A legend says, once there was a giant who determined to serve the strongest master. He found a giant stronger than himself, and served him, until one day at the mention of the Devil, his master trembled. Then the first giant said to the other, "I'll find and serve the Devil, who is stronger than you are, because you tremble at his name." So the giant found and served the Devil, until one day when the Devil trembled at the mention of Jesus,—whereat the giant said, "I'll find and serve Jesus, who is stronger than you are, for you tremble at his name." This giant went up and down the earth a long time vainly looking for Jesus. One dark stormy night, while sleeping beside a broad swift river, he heard a little child's voice calling from the further shore—"Please, strong giant, come over to me, and carry me across this broad swift river!"

The giant went over to the little child, took it up on his shoulders, and started to wade the stream. At every step, the child seemed to in-

crease in weight, till the giant became almost exhausted, and staggered at every step, to keep his footing. At last across, he set down the child in wonderment asking, "Who art thou child, for never before have I carried a weight as heavy as you?" The child made answer, "Thou hast carried the Christ, and henceforth thy name is St. Christopher—the Christ bearer, for 'Inasmuch as you have done it to one of the least of these, you have done it unto me.'"

Your loving friend,

THE EDITOR.

NOTES AND PERSONALS.

Born November 6th, to Rev. and Mrs. C. F. Bernheisel, a daughter, Helen Frances, mother and infant are both of them strong and well.

On September 9th, two new members arrived in Korea to join the Australian mission, Miss Lang who has been assigned to Chinju, and Mr. Taylor who has been assigned to Tongyang.

Miss Gertrude E. Snively arrived in Korea from her furlough, late in November. A travelling companion remarked that Miss Snively's smile grew steadily broader and more pronounced as the distance lessened between herself and Haiju, though her furlough had been an ideal one, which certainly was as it should be.

Mr. and Mrs. A. W. Gillis and baby reached Chairyung Nov. 22nd. Some time will be spent with the parents of Mrs. Gillis, Dr. and Mrs. Whiting, after which Mr. Gillis will become a member of the staff of Pyeng Yang College.

November 22nd, Mrs. Burnham, widow of the late Rev. Theodore F. Burnham of Vallejo, Cal., a seminary classmate of the editor, arrived in Pyeng Yang to look after the home, and to care for the children of Dr. S. A. Moffett.

All will deeply sympathize with our sorely afflicted friends Rev. and Mrs. Roger Winn, in the loss of their infant daughter on November 20th.

Mr. Charles Loeber has rented the building in South Gate Street, Seoul, formerly Dr. Scranton's Sanitarium, and visitors to the city will be interested to know that Mrs. Loeber will be pleased to entertain a limited number of guests, as there are several excellent rooms in the building.

The missionary force in Wonsan has been augmented by the arrival of Rev. and Mrs. C. T. Collyer. Mrs. Collyer, many years ago, started the first girls' school on the East coast. Mr. Collyer founded the work in Songdo, where he has spent most of the past eighteen years.

THE NEWEST BOOKS.

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